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THE

NEW JERUSALEM MAGAZINE.

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SERMON FROM MATTHEW X. 7, 8.

BY THE LATE DR. CHARLES D. RICE.

"And, as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give."

THESE words were originally addressed by the Lord to his disciples; and their connection with what precedes and what follows shows that they were addressed to them as apostles, at the time when they were sent forth as the heralds of a church which was then new. They were then empowered to do many things in the natural world which their predecessors could not have done. "He gave them power against unclean spirits, to cast them out; and to heal all manner of sickness and all manner of disease." These apostles were sent, in the first place, to the lost sheep of the house of Israel. Their mission required of them great purity of character, united to much prudence and circumspection: they were therefore commanded to be "wise as serpents, and harmless as doves;" for they were sent forth "as sheep in the midst of wolves." The work which they had to perform was a work of love to their fellow-men, and was accompanied by power such as is derived from a higher

source than merely natural men were endowed with at the time, — a provision which was necessary in an age of the world when any thing of a spiritual kind was treated with scorn and derision; when any evidence, to gain influence, must be directed to the senses of merely sensual men.

As they proceeded, they were commanded to promulgate the new doctrine, that "the kingdom of heaven was at hand." Although this was a new doctrine, in all respects, to the Jews among whom it was to be proclaimed, yet they had for some time been expecting the announcement of this "kingdom of heaven," which they were now told was at hand; only they had been looking for its establishment under a much more external form, under a much more worldly aspect, than they were now to witness it. Their religion had been merely formal and representative; and, under its culture, their minds had become or remained so gross, that they could look for and welcome no higher or more internal kingdom than might be introduced by mere men of the world in a political form, be promoted by force of arms, and be consummated by the establishment of a temporal prince, who should throw off the Roman yoke, and free their nation from temporal bondage. In the kind of kingdom which was now proclaimed they were grievously disappointed; and they and their descendants refused to acknowledge a kingdom so wholly at variance with what they had fondly hoped would gratify their national pride and selfish desires, with what they had always associated ideas of their former riches and splendor, — a state of things which had for ever passed away, nevermore to return in its original form. The kingdom of our Saviour was so different from the one which the Jews looked for, that not one feature could be found to coincide in the two. Instead of warlike achievements, there were acts of the most disinterested benevolence; for the love of power, of glory, of fame, and of wealth, were substituted the love of the neighbor, of the Lord, of humble piety, of self-denial: and, if any one wished to be chief, he could only become so, in this new kingdom, by being the "servant of all." The ecclesiastical duties of the apostles consisted in making the community of Israelites acquainted with this new order of things; and to these were

superadded many social duties of natural benevolence, such as some one must discharge in every age of the world. The sick and the poor we have always with us; and their wants must be supplied by the benevolent, or their sufferings will be great.

As members of a still newer and more spiritual kingdom or dispensation, we may consider the text addressed to us in a relation parallel to that in which it was first used. The second coming of our Lord is looked for by the apostolic church now in its old age; but, like the Jews, they are disappointed, because they have misconceived the nature of that second coming. They looked for it as an external appearance, instead of regarding it as an internal development. The command of the text is, to us, full of spiritual import; for the church now being established is a spiritual church, bearing the same relation to the apostolic which the apostolic bore to the Jewish. In order, therefore, to appreciate the command as it is now addressed to us, we must inquire what it internally means; for, though its literal sense is by no means to be done away with or laid aside, it has to be filled full of the spirit which giveth life to the letter.

"And, as ye go," signifies, in the internal sense, while you live; or, which is the same thing, while there is a constant change of state: for life implies a change of state. No one can live, and still remain from day to day in exactly the state in which he was at a previous moment, any more than he can go, and at the same time remain at rest. A total cessation of movement, or a perfect rest of every part of the body, must be natural death; and the absence of all kind of change of state would as surely be spiritual death. In the other world, where all that is strictly natural has to be laid aside or left behind, there is no such thing as space or time: consequently, in all our investigations connected with that world, we must substitute that to which time and space correspond. So it must be, even before we go to that world, while we are investigating spiritual subjects; as they come under the laws which prevail in that world, and only under those laws. Now, it is very evident that one cannot *go* from place to place, where there is no

such thing as space: therefore he must do that which is analogous to it. And since the spiritual state, or the state of the soul, is to spiritual things what space or place is to the body, the leaving of one state and entering another state, or a change from the state he was in to that he is now in, or to that which he will presently be in, would be the change which corresponds to going. In this light, the words, "And, as ye go," signify that in the changes of the states of the mind or soul, or as these changes are taking place, and during them all, ye shall "preach, saying, The kingdom of heaven is at hand."

We have now to inquire what is meant by "preach." In the ordinary use of the term, the meaning is to teach: this is nearly its literal signification. But when used, as in the present case, in reference to spiritual things, it signifies to cherish in one's own breast, and to impart to others, spiritual truth, — to teach spiritually. It might, at first, seem quite sufficient for the good of others, and for all practical purposes, to communicate the truth in a plain, intelligible manner, without any regard to its reception in the mind of him who preaches it. But, though this might answer the purpose in reference to scientific or natural truth, it would be found impracticable in spiritual things. There is a sphere of honesty or dishonesty around the preacher, which will surely affect his audience through the truths he promulgates. We find a vast difference, even in promulgating common or natural opinions, between the man who is in earnest about his work, and who fully believes the truth and importance of what he is teaching, and him who does not; and his success is known to depend, in a great degree, upon his manifestation of this. But in preaching, or spiritual teaching, not only is this true, but there is something more. There is a sphere emanating from the preacher, and affecting the hearers, in a manner more subtle and palpable than would pertain to natural teaching. It is felt in the soul: even children feel it, though they may but imperfectly understand the words which are used. It is the language of the heart, and will reach the heart. Something of this is observable in the results which the labors of different men will produce. Some create an excitement among the people, which is violent while

it lasts, like the transient flashes of the preacher's thoughts; but it presently dies away among them, as it does in his own excitable mind. Another sets forth the truth with clearness and apparent power, and causes quite a diligent inquiry after his doctrines; but they do not unite those doctrines with their correspondent good deeds, from the fact that they were not so united in the soul of him who taught them. Others, who are perhaps deficient in their facility to set forth truth in a happy manner, yet do it so much in the love of it, and after having fully cherished it in union with its good of life, that, though but little excitement exists at the time, a permanent and beneficial influence is felt in the community. The office of preaching is not strictly and entirely confined, in its spiritual bearing, to the clergy. Every one who lives a good life in the love of it, and teaches truth to the neighbor, whether it be by conversation, by precept, by regular discourses, or simply by silent example, becomes, in one sense, a preacher of righteousness.

"The kingdom of heaven," as the Jews understood it, was their own kingdom. They called themselves God's chosen people; and they believed themselves to be so. They thought they were so on account of their descent from the patriarchs, and also from their strict observance of the rites and ceremonies of their church. They looked down upon the Gentiles, or surrounding nations, as the enemies of God, and belonging to the kingdom of Satan. They expected, that, when the Messiah should come, he would be highly pleased with them, and, by powers from on high, would destroy those Gentiles, and, like Moses and Joshua, restore to them the earthly glory which their fathers enjoyed. That was the kingdom of heaven which they were looking for, and longing for, and prepared for. This was a kingdom of heaven in its very lowest sense; and they wished for it from the lowest or most sensual motives. It is not surprising, therefore, that they were grievously disappointed, when they found, as they soon had to find, that the kingdom of heaven which was now proclaimed was quite a different thing. So great was the difference, that even the chosen twelve, who were daily with the Lord, could not comprehend it; and the sons of

Zebedee, with mercenary zeal, would fain secure high offices in the earthly kingdom, which all thought would soon be established. They had yet to learn that the expected kingdom was the Christian church; that its wealth consisted in what the people of this world despised as poverty; that its highest honors were in deeds, service, and charity; that its power was that which men must acquire and maintain over self and worldly loves; and that its glory consisted in the deepest humility. That kingdom spiritually means the universal and particular church of the Lord, whether in heaven, on this earth, or elsewhere. When, therefore, the disciples preached the kingdom of heaven as being near, they in reality proclaimed a new church. We find that the kingdom of heaven is not a thing of any age in particular; nor is it of any particular place. It is as extensive as any pervading principle; and it is so capable of assuming locality, that it may be said of it, that the kingdom of God is within the man who loves and serves him. Being spiritual or celestial in its nature, it is not subject to the laws which govern natural things. It is not a thing of time or space; and it would be incorrect to use them in reference to it. Therefore, those who have no higher ideas than such as apply to things of a material nature, those who are mere materialists, cannot fairly conceive of it. To them it is a phantom, which dissolves in air as soon as they attempt to grasp it; for it cannot be seized by sensuous hands. The kingdom of heaven, or the church, becomes more and more spiritual as those who receive it become so. To the Jews it was about as worldly a matter as was the kingdom of Cæsar. To the Christians, in the early ages of the apostolic church, it was of a highly moral nature, and closely allied to spiritual: but, as its spirituality gradually declined among its believers, it lost its most prominent characteristics; so that, of late, it has grown so much like materialism, that some of those within its pale, who are called about as spiritually-minded as any, a few years ago expected to ascend to heaven in shrouds of earthly fabric. And many others act as if they thought admittance might be bought by money given to the poor, or to some section of the church. But by us it must either be rejected as a vision of fancy, a fable

of the priesthood, or a doubtful tradition ; or else it must receive the rank it claims as a true spiritual church, — must be accepted as such, cherished as such, and preached as such. The time has gone by when any church of less pretensions can stand ; for the kingdom of heaven is now in internals, which is the spiritual meaning of being "at hand."

The apostles were commanded to "heal the sick, cleanse the lepers, raise the dead, and cast out devils : " and they obeyed the command literally ; for to them it was literally addressed. Those literal services to those who were in need bespoke the moral and benevolent nature of the new religion. The Israelitish religion was introduced by battles fought by the Israelites with nations more debased and sinful than themselves. The Christian religion offered no resistance to men of the world, and quietly paid tribute to those in temporal power ; but it kept up a resolute warfare with the lusts of the flesh, the lusts of the eye, and the pride of life. It abounded as much in deeds of charity as the Jewish did in deeds of arms.

The commands given by the Lord to his disciples are still binding upon us of the New Church, so far as we can comply with them. But some of them are beyond our power ; for we cannot literally raise the dead and cast out devils. But we can use our best endeavors to heal the sick, and cleanse those who are leprous ; and these, with every act of social kindness, are ever binding upon us. But still more than this is now due from the church on earth, — the New Jerusalem ; for, being spiritual, the commands to it are full of the Spirit of the Lord. We have, therefore, superadded, the duty to seek out the inner meaning, and fulfil that.

By the sick are meant those who acknowledge themselves full of evil, full of sin, sinful. What disease is to the natural body, sin is to the soul. By removing the one from the body, and the other from the soul, both are healed of their infirmities. As there is a kind of palliative treatment in the one case, so there may be in the other. As a paleness of the surface shows that there is one kind of internal disease, and a yellowness of the skin shows there is another ; so the evil acts of life which a man performs from choice show that his soul is dis-

eased, the outward act being merely its evidence or manifestation. As, in case of the paleness or yellowness, it would be idle to merely rub and wash the skin, without administering remedies to the internal organs which caused them; so it is idle to merely correct the outward act, without purifying the mind and affections from which the act proceeded. We must go to the spiritual source, if we would cure the sin-sick soul.

To "cleanse the lepers" signifies to remove those false principles which are grounded in what is profane. As it is next to impossible to cure those who are afflicted with the leprosy, so it is extremely difficult to correct those false principles which are grounded in profanity. Those which are founded in ignorance are changed when ignorance passes away, — when that ignorance is supplanted by true knowledge; those which are assumed to give excuse for the indulgence of evil lusts will soon cease to influence the mind when the evil is overcome: but, when there is a deliberate profanation of the truth, the false principles which the soul imbibes and acts from are seldom changed.

To "raise the dead" signifies to become regenerate, or cause others to become so. Those who are in merely natural life, who are in the love of the world and of worldly things, are dead to spiritual things, just in proportion as these natural loves prevail. This world and the next cannot both be loved supremely: they are different from each other; and one must rule, and the other become subservient to it. In the one case, the person is spiritually dead; and, in the other, he is dead to the world, and spiritually alive or regenerate.

Devils signify the forms of self-love. These must be cast out from the soul, before the principles of a spiritual church can be implanted; and, if the kingdom of heaven is at hand, this is one of the important works which the receiver of that kingdom has to perform. The labors of the primitive Christians were typical of the spiritual states which the Christian of the new dispensation has to pass through. When, therefore, their spiritual interpretation is fully made out, we know what is incumbent upon us, if we would become the Lord's apostles in the New Jerusalem.

As the disciples freely received power from their divine Master to discharge the duties and perform the miracles which they were commanded to do, they were enjoined to impart to others as freely. This command loses none of its force when applied to us. The words, "freely ye have received, freely give," as addressed to the disciples, simply meant, as the most direct signification of the words implies, that they had received these powers from him without much, if any, effort of their own. They had not acquired their power to heal diseases by a long and expensive course of study, for which, in the ways of the world, they had a right to ask a fair compensation: but it was communicated to them as a spontaneous gift; and they were therefore required to use the same as freely to men as they had received it from the Lord. To us the import of the words is somewhat different. Freely, or in freedom, signifies from the affection, or in accordance with the life's ruling love. To give freely, we must give from the love of giving, — give food to the starving, because we love to see them eat, and relieve their craving; which is a good natural love: preach the truth, because we love the truth, and wish to see others love it, receive it, and be made happier and better by it; which is a good spiritual love: refrain from lust, because we love God's holy law, and that purity of heart which proceeds from him; which is a celestial love. While these loves rule supremely in our breasts, we live a good life in perfect freedom. We should do so, if there were no honor in it; and, if animated by no hope of reward in this life or the next, we should rather do this than do any thing else. When, therefore, we preach the kingdom of heaven, or discharge the other duties which the text enjoins upon us, as they are spiritually understood, we then freely give what we have freely received. How great cause have we to obey this command! How great are the spiritual blessings we are made partakers of through the New Jerusalem!

HEAT THE CAUSE OF ATTRACTION.

BY JAMES SCOTT.

No. II.

In the preceding number were shown and proved various qualities of heat, particularly its great elasticity, and strong attraction for all other bodies; how it exists in them in a state of great condensation, expands them, and holds them in connection, and forms dense spheres around them; that it is a substance, capable of accurate measurement; also, the extreme probability that the interior of the earth is composed of dense atmospheric air, five times and a half the weight of water, which, together with heat equally condensed, makes a vast ocean of fire.

In the present number, it is proposed to show that heat, or caloric, is identical with the ether; that its vibrations are immensely rapid, but its local motion commonly slow, and both in straight lines. The cause of these qualities in ether will also be shown, and that they are from the spiritual sun and its atmospheres.

22. *Radiation.* — We have hitherto spoken of the communication of heat from one body to another, as it takes place by a slow and creeping process, from particle to particle, along the interstices of one, into the other placed in immediate contact. But there is another mode, called *radiation*, in which it *seems* to pass to great distances in straight lines, and with inconceivable rapidity. Heat is thus radiated from the flame of a lamp, the fire of a furnace, or from any hot body whatever.

23. If two concave mirrors of polished metal be made to face each other at twenty or thirty feet distance, and the bulb of a delicate thermometer be placed in the focus of one, and a small red-hot bullet in that of the other, the bulb will be illuminated on its far side, next its own adjacent mirror, by the light of the bullet, and, at the same time, the thermometer will indicate the impression of its heat; showing that the rays of heat flow in the same straight lines with those of light, that

they are reflected in the same manner, and, to all appearance, move with like rapidity.

24. If the intensity of light and heat be observed, as they shine at any given distance directly from the bullet or from a lamp, without the intervention of mirrors, then, at half that distance, the light will be increased fourfold; and so also will the heat; and both ninefold at one-third the distance, increasing as the square of the distance diminishes, and showing an atmosphere of heat and light around the glowing centre, diminishing in density in the duplicate ratio of the distance.

25. Such a centre is the sun, the original source of all the heat and light which our earth and the neighboring planets receive; and the sun is surrounded by an atmosphere of heat and light, which fills our whole solar system, and doubtless extends still beyond, diminishing in density according to the same law, as far as the sun makes itself visible, as a little twinkling star. This solar atmosphere, through whose medium the earth is warmed and illuminated, is called the *ether;* but what is the heat which we receive from it? Is it a mere vibration in this ether which produces the effects called *heat?* As we have seen (n. 8, 9), it can be bottled up in water, melted by the sun's rays from ice or snow, and kept unchanged in quantity for ages; or it can be transferred to other substances, and exhibit in them any of its varied effects. Is it not, then, a portion of the *ether itself,* whose vibrations are heat, and which can thus be treasured up and kept distinct, and which is thus shown to be one with the heat, or caloric, whose properties we have been describing?

26. If, then, caloric, or heat, be the ether itself,* in what

* Here, and throughout the remainder of this article, the word "ether" is used as synonymous with "heat." Some intelligent New-Church brethren object to this identity. And they are right. In strict propriety of language, heat is not ether, but is *in* the ether. I think that the vibrations of ether, in its separate state and at rest, appear to our eyes as light; that its condensation in grosser forms of matter produces the sensation and all the other effects of heat; and that heat never appears to our senses separate from this condensation, not even in the case of electrical fire. If this be so, is not ether the external form, or, so to speak, the *body,* of heat, — the medium through which alone it is accommodated to our perceptions? and is it not allowable to speak of it as one with the caloric of the chemists, or, as they say, the *matter* of heat?

manner is the earth warmed by it? and how rapidly does it flow? We know that light comes from the sun in eight minutes and a quarter, or at the rate of two hundred thousand miles in a second of time. There is no reason to doubt that the impression of heat by radiation is made with equal velocity. If the sun rises over a mountain-ridge twenty miles distant, the valley below is cold and in shadow until the sun overtops the summit; and then, in the ten thousandth part of a second, the light is visible, and the effects of heat also commence without perceptible interval. Now, can it be imagined, with any show of reason, that ether actually flows down from the sun with any such velocity as this, and that it thus flows outward into the universe continually? If the ether be *any thing*, would not the whole substance of the sun, however vast, be very soon dissipated and lost? Or, if it were imagined to be furnished by continued creation with an unlimited supply, and so flowing forth for ever, without exhaustion, would it not be met by similar floods from myriads of other suns on every side, and so dammed up as to become a mass of homogeneous density, confounding all distinctions of heat and cold?

27. It appears that vibrations in the ether are the producing causes of heat and light; that these vibrations flow in straight lines from the sun, otherwise there would be no eclipses, and no shadows or cooling shades from intervening objects; that these vibrations, propagated from the sun, propel the ethereal particles acted on, outward in the same straight lines; that particles so affected act themselves, and continue the action, on others; that they actually move outward until there is equilibrium between the propelling force and the opposite attraction for ponderable matter in the sun, and, when this is established, are at rest from local motion; and that such rest continues until the earth, or some other ponderable object, comes in their course, and disturbs the equilibrium by counter-attraction; in which case they obey the new impulse, and enter such object, warming it, and becoming condensed within it to such degree as to restore the equilibrium by their own elasticity.

28. It may be supposed, that, if the ether do not flow down to us with the velocity of light, still there may be rapid waves

of a velocity like that of sound, say eleven hundred and thirty feet per second. In this case it would require nearly two weeks to come from the moon; and would not the chill, which we experience at the time of a total eclipse of the sun, be so long in travelling down to us? If it be objected, that, as soon as the moon is interposed, the whole tide or column of moving fluid stops quite down to the earth, this hardly agrees with any laws of motion with which we are acquainted. It is very different with the vibrations of light. When one of Jupiter's satellites is eclipsed, the light which had been flowing from it toward the earth continues to move for about thirty-two minutes longer before the hiatus reaches us and the satellite vanishes; and so, when it emerges, it requires thirty-two minutes again before it becomes visible. This is when we are in that part of our orbit nearest the great planet: when we are on the opposite side, the interval is sixteen minutes greater. True, the cases are not quite parallel; for the vibrations in a fluid at rest may not follow the same laws as the motions of an actually flowing stream: but would not such actual current two hundred and forty thousand miles long, broken off by the moon, also continue to flow, although some of the upper portion should only become a little attenuated while the eclipse were passing? and, after it had passed, would it not require the two weeks before we should feel the full stream of restored warmth?

29. But other considerations, of an entirely different character, render it pretty certain that there are no such rapid currents. We have seen that ether, while the earth is being warmed in a sunny day, flows down in straight lines, and enters the surface (n. 25, 26). Let us suppose a day in spring, while the ground is yet frozen (and we make the supposition, thinking there may be as large absorption of heat then as at any time; for, the colder the surface, the more rapidly, *cæteris paribus*, will it receive the heat); and let us suppose a half-inch of surface is thawed in ten hours' continued sunshine, and that, to effect this result, the ether becomes condensed a thousand-fold. For this purpose, five hundred inches in depth of the solar atmosphere must descend to the earth in ten hours; and this is less than an inch per minute, — a rate of motion

almost imperceptible to sight in a visible solid. It is true that we know no certain method of measuring the density of the caloric fluid which thus enters the soil, as compared with that above our atmosphere; and have resorted to crude conjecture: but it would seem as if no reasonable latitude of conjecture can be assumed which will require more than the gentlest motion; and we may safely conclude that the whole body of uncombined ethereal atmosphere is comparatively at rest. And hence it appears also, that heat, by means of distant radiation, passes no more rapidly, *at most*, from one body to another, than by molecular attraction when in contact.

30. Here let us pause to consider the causes of these qualities which we find in the ether; for otherwise it may be objected that our premises are as hard to conceive as the thing we attempt to explain. One theory of gravitation seriously put forward by a profound philosopher made it depend on particles of matter flowing through space, in straight lines and in all directions, with inconceivable velocity. These flowing particles impinge on every thing they meet, some going through freely, while others are stopped or retarded by contact: and hence those which flow freely through two bodies, each in a direction to strike the other, and thus drive them apart, are fewer in number than those which strike exactly opposite; and thus the bodies are driven towards each other. Will not every one think the means in this case infinitely harder to account for than the fact of gravitation itself? and would it not be more satisfactory to say that all bodies have a tendency to approach each other, because the Creator has made them so? Such is the fate of all theories, which, starting from effects alone, attempt to soar thence to unknown causes. Those who, from the new revelations vouchsafed to the world, know something of causes as well as effects, have a wonderful advantage in tracing out their connections; and this is the way in which important discoveries of scientific principles will hereafter chiefly be made.

31. There is something exceedingly lifelike in the quality which we call *elasticity*, and which, as we have seen, belongs eminently to the ether. What if we should suggest, that not

only has ether this quality itself, but that it is the universal cause of its existence in other bodies? When the child casts his India-rubber ball or his marble against the pavement, whence it rebounds, dare any one affirm that the lifeless stone or caoutchouc has power in itself to rebound? Surely it cannot be so. And, when the bell is struck, it is not the dead bell-metal which communicates a trembling vibration to the air; and it is not the lifeless particles of the smitten air which sustain and propagate those vibrations to the tympanum of the ear, and produce the sensation of sound. Is it not rather the caloric, or ether, within all these substances, which communicates to them these powers and motions?

32. But it will be asked, "How does this mend the matter? Is not the fluid ether itself one of these substances of dead nature? and how, then, can it act, any more than those?" The objection is well drawn. None of the substances of the natural world have any power in themselves: all power is from life; and, to find its source, we must go from the dead to the living world.

33. We learn from the doctrines of the New Jerusalem, that there is a sun in the spiritual world as well as in the natural; that that sun is the first created thing which proceeds from the Lord the Creator, in which he himself dwells; that around that sun are atmospheres of three degrees, and, through those atmospheres, heat and light are communicated to angels and men; that the heat of that sun, perceptible to angelic sense *as* heat, and the light, visible as light to their eyes, are, in their essence, love and wisdom, and constitute the life of rational beings: for *life, in itself,* is an incommunicable divine attribute; and men and angels are only organs receptive of life, which continually flows into them from the spiritual sun. As light does not belong to the eye, but flows into it, and produces vision; and as hearing is not inherent in the ear, but is produced in it by pulsations of the air: so men and angels continually receive inflowing life, which they are permitted to perceive and freely use as their own.

34. This life, this love and wisdom, this spiritual heat and light, appertain to the atmospheres of the spiritual sun, by

which the heavens are created and sustained, and by which also the natural creation is effected; first the natural suns and their atmospheres, and, through the medium of these, the natural worlds dependent upon them. The constitution of the spiritual world is such, that those who are nearer to the Lord, nearer to the sun in which he dwells, receive more of love and wisdom, and those farther off less; and those angels and societies who receive much have a similar sphere formed around themselves, through which they impart in like manner to those who have less, in proportion to their nearness or distance.

35. But it is essential to notice, that distance, in the spiritual world, is quite a different thing from what is so called in the natural world. "*The angelic societies in the heavens are also distant from each other, as the goods* [*in which they are*] *differ generally and specifically: for distances in the spiritual world are from no other origin than from the difference of the state of the interiors; thence, in the heavens, from the difference of the states of love. Those are widely distant who differ much, and those little distant who differ little. Similarity causes them to be together*" (H. and H. 42).

36. The natural sun and its atmospheres correspond with the spiritual sun and its atmospheres, and, as before intimated, were created by them, and continually subsist from them, and from them receive all their quality and power. Like them, they are of three degrees; but the highest is not here treated of, for the reason that the writer knows too little about it. He supposes it to pervade and actuate the ethereal atmosphere, as that pervades and actuates the aerial; and that it may be the medium of electricity and magnetism, as the ethereal is of heat and light, and the aerial of sound. But, whether this be so or not, our present concern is with the middle or ethereal atmosphere, identical with caloric, as the medium of the sensation which we call *heat*.

37. This ethereal element derives from its spiritual counterpart its quality of elasticity; its capacity, when acted on by the sun, and made to vibrate, or propelled outward, to continue the vibration or propulsion in straight lines; its attraction for

ponderable matter; its disposition to arrange itself in a sphere around the sun, and around other bodies filled with it from the sun, in such manner as to be made more dense near the centres, and more rare in the distance. These qualities it derives from the corresponding qualities already described (n. 33, 34) as belonging to the spiritual atmosphere. The one is in space, and therein limited to its own place, which nothing else material can occupy at the same time: the other exists independently of space and time.

38. It is difficult, or indeed impossible, for the merely natural mind, confined to space and time, to conceive of that which is above them, and how it can communicate action to things within them. But we have a mind above the natural mind; we belong to both worlds; we receive light and heat from heaven in our spirits, while we receive light and heat from the sun in our bodies; and hence, from attending to the operations of our own minds, we can gather some glimmering idea how these things are.

39. In the natural world are spaces and times, — spaces, because all things are dead and stationary, moving only as they are moved; and times, because motions and changes here are made by regular progressions. This description, however, gives only the faintest idea of the difference. While man's body is fixed to a single locality and to the present moment, the spirit can in an instant be transported to the most distant region, where any one of his affections has somewhat to linger on, and in an instant overleap the years measured out by the sun, backward to a remembered and forward to an anticipated event, thus quite independently of space and time. We can thus travel swifter than light, not only to places and things with which we are acquainted in this world, but can follow the spirits of friends who have died, not to their bodies in the grave, but to their spiritual abodes in the warm and glowing regions of light and life. This wonderful spirit of ours, so independent of natural impediments, and so independent, too, of its clothing, the body, that it can be separated from it at death without the least injury, can yet, while united with its body, made in exact accordance with it, cause that body to act in an infinity

of ways according to its pleasure, and by the mere action of its will, which is spiritual action.

40. If these things are duly considered, it will not be so difficult to conceive how the atmospheres of the spiritual sun can momently actuate and govern *their* bodies, the natural atmospheres, made in exact correspondence with themselves, and actuate them in just accordance with their own order, life, and action.

41. Having thus shown two things, — namely, how the ether acts (n. 10, 13–15), and how it can be made to act as it does (n. 31–40), without attributing any thing of life and power to the dead substances of nature, — we may next consider one or two points which could not previously be so well exhibited. We have seen (n. 18), that, the air being greatly condensed near the surface of the earth, the ether also becomes condensed with it, from its attraction for and adhesion to the greater quantity of air accumulated in the same space. We have also seen that air in this situation has more *sensible* heat than that in loftier regions. Here two questions arise: First, Why does not the sun, shining on the top of lofty mountains composed of the like dense materials with the plain below, communicate heat as rapidly to them, and make them equally warm? This appears to arise from the very circumstance of those different densities in the ether surrounding the substances to be heated. The action of the sun is equal in all directions, and is equally propagated along the ether until it enters our atmosphere; and there it encounters, in proportion to the density, a greater amount of ether to be acted on, and to continue the action: and, as all of it becomes equally inflamed and equally active, it enters the surface of the plain and of the mountain with speed proportioned to the densities.

42. The other question is, Since a warm body communicates heat to other bodies in the vicinity until all are equally warm with itself (n. 5), why do not all the warm objects on the plains thus communicate of their heat to the colder ones on the mountains, until the latter, slowly but surely, become equally warm? It may be said that the heat radiating upward from the plain is moving away from, and that coming down from the mountain

moving towards, the earth, for which it has a strong attraction. But this cause is far too slight, and the distance too small, to account for the great disparity maintained in the several temperatures.

43. Suppose four large and equal masses of rock situated at the angles of a square ten miles from each other, two of them on the level plain, and the others on the side of a mountain, at a perpendicular elevation of three miles and a half, or at such elevation that the density of the ether is half what it is around the rocks on the plain. Now, recurring to the answer to the last question (n. 42), it is apparent that heat, radiating from one of the rocks on the plain, in a sphere of ten miles' radius, will enter the other rock on its own level twice as fast as it will enter one of the elevated rocks ; also that it will receive twice as rapidly from the latter as the other elevated rock will receive from it. The two lower rocks will be in equilibrium with each other when they are equally warm ; and so will the two higher ones : but the higher will be in equilibrium with the lower when they are half as warm ; for half the heat, entering twice as rapidly, will balance twice the heat entering half as rapidly.

44. It appears that ether, whenever disturbed, is continually tending again to a state of equilibrium and repose (n. 5) ; and that it forms spheres around the sun, and around all objects which receive heat from the sun (n. 22–25), — spheres which interpenetrate and extend indefinitely on all sides, diminishing in density according to the square of the distance. It appears further, and will be seen more fully hereafter, that it remains everywhere in a state of comparative rest. These preliminaries being settled, and other qualities of ether investigated and ascertained, we shall proceed, in the next number, to show how it is the cause of gravitation.

FORTY-EIGHTH REPORT OF THE (LONDON) SWEDENBORG SOCIETY.

We have not yet seen this Report; but find the following abstract of it in the "Monthly Observer and New-Church Record," — a periodical which has been published in London since January, 1857.

It is always gratifying to us to see and to record evidences of the increased sale and circulation of the works of Swedenborg. In common with the editor of the "Observer," however, we cannot but be surprised that the Swedenborg Society, whose object is supposed to be to publish the works of Swedenborg, should, in its Report, apparently go out of its way, for the purpose of giving currency to the disorganizing views of Prof. Bush in relation to the ministry.

But there are other things connected with this establishment which have surprised and pained us still more. We notice that Dr. James John Garth Wilkinson's "Proposal to treat Lunacy by Spiritualism," as well as his effusions under the title of "Improvisations of the Spirit," are issued from the house of the Swedenborg Society. The same is the case with "Spirit Manifestations, by John Snaith Rymer." The latter work we have not seen; but, as it is advertised on the cover of the "Newchurchman," we observe that it bears on its title-page the following: "The manifestation of the Spirit is given to every man to profit withal" (1 Cor. xii. 7).

It is true that the Epistles are not a part of the inspired Word: but it is undoubtedly true that the apostle used this language in reference to the Spirit of God, and that it has always been so understood in the Christian church; and we cannot regard its application to "modern Spiritualism" as otherwise than profane. The work of Henry James, under the title "Christianity the Logic of Creation," is also issued from this house. The preface to this work came to us in the folds of the "Intellectual Repository;" and it contains, among other sentiments, the following: "None of the sects exhibit

so servile a temper as those who pretend to the most authoritative information about spiritual things. Look at the Swedenborgians for example." It is certainly a very humble office for the "Repository," which is the time-honored organ of "the Swedenborgians," to be made the vehicle for wafting such sentiments as these to its subscribers.

We do not know whether these works are actually published by the Swedenborg Society, or by the agent of the society on his own responsibility; but we think, that, in either case, it is deeply to be regretted. It is but a short time since, in common with others, we were ready to hail the somewhat splendid endowment of the Swedenborg Society as an omen of great promise to the New Church. We still hope that it may prove so. But if, while it is building up with one hand, it is to be pulling down with the other; if the pure waters of life, which were expected to flow from that establishment as from a perpetual fountain, are to be troubled and defiled by pseudo-Spiritualism, and the clear voice of Heaven-descending truth is to be drowned in the mutterings of modern "mediums,"— we cannot be blind to the fact, that our fond anticipations may fail to be realized.

"From this Report, which we have been favored with a private perusal of, we learn that the work on the 'Divine Providence' has been stereotyped, and a thousand copies printed; of which number, five hundred and fifty were sold at cost price to the Sunday-school Union. An edition of a thousand copies of the second volume of the 'Apocalypse Explained' is about issuing from the press, and the third volume is undergoing revision by the Rev. F. de Soyres. An edition of five hundred copies of the work on 'Heaven and Hell,' from the stereotype plates, is now in the press, which will include an Index, similar to those given with the 'Divine Love and Wisdom' and the 'Divine Providence.' The Indices are translated by Mrs. Bogg, of Louth, from those prepared by M. Le Boys des Guays. An Index to the 'Conjugial Love' is also being printed. These Indices, and others that will be prepared, will greatly aid in the formation of a General Index to all the works. A thousand copies of the 'Athanasian Creed' have also been printed. The second volume of the Index to the 'Arcana' is not yet ready.

"Donations of books have been made to thirteen societies and individuals in this country and abroad; and offers of them have also been made to two others.

"Presentations to the library have been received from twelve individuals; in one instance, the gift consisted of a hundred and fifty volumes; so that great additions have been made to it during the year, and it promises to become a complete New-church repository.

"The Report then alludes to several notices of the doctrines by the public press, most of which have already been brought before the church in the pages of this Magazine.

"The sales of the works have greatly increased; 3,363 volumes having been sold, exclusive of donations of 373; being 1,280 volumes more than in the previous year.

"A matter is then introduced of which we were fully cognizant, but had purposely, for adequate reasons, refrained from mentioning. It is now, however, open to notice. Mr. George Harrison, grandson of William Cookworthy of Plymouth, and author of his Memoir, now living at Longlands in Westmoreland, has made entirely new translations of the 'Arcana Cœlestia,' the 'Heaven and Hell,' the 'Four Doctrines,' the 'Divine Love and Wisdom,' and the 'Divine Providence.' Such a laborious task is sufficient evidence of his not being satisfied with the translations previously in existence, in which he thinks there is not a sufficient proportion of the Saxon of our language. He also omits the numbering of the paragraphs, as in the original. 'It has been very generally thought,' says the Report, 'that the numbering the paragraphs, and the consequent facility of reference thus afforded, was of the very highest convenience, and was indeed deemed an invention almost of the author, without which his voluminous works would be shorn of much of their use.' If such plan should be adopted, of what use will be the several Indices to the works spoken of as being already prepared? A speculation is then entered upon as to the probability of the publication of those translations remunerating the translator for his outlay. When an individual enters upon such an undertaking, both of labor and expense, the public are apt to think that he has a particular object in view, — some special notions to promulgate. That the translator has an object in view, there cannot be a doubt, and which he assuredly considers to be a proper and legitimate one; but we cannot understand what this matter has to do with the society's Report, and why it should be introduced there at all, as it is not part of the Committee's proceedings. It does not appear that the manuscripts have been offered or submitted to the society, or that the Committee have been consulted about them in any way.

"Again: towards the end of the Report, a long extract is given from an oration delivered by Prof. Bush at a great meeting held at New York, in celebration of the Centenary, which lasted from the 14th to 17th of May, in which the speaker sets forth his notions as to the inutility of an established priesthood and clergy. This subject appears totally irrelevant to the purposes of the Swedenborg Society, whose object is simply the printing and publishing the writings of our author.

"A suitable and well-deserved eulogy is paid to the memory of the late Rev. T. C. Shaw, both for his own private worth and for the many services rendered by him to the society.

"In addition to the donation of £500, mentioned in our June number, for the printing of the 'Dictionary of Correspondences,' — the publication of which, however, it appears, will depend upon its being 'found to be such a work as may usefully employ so large a sum,' — Mr. Alexander M'Nab has given £100, of which £78 has been invested in the Two and a Half per Cents, for the purpose of making his annual subscription perpetual; an example certainly well worthy of imitation. Another friend, who wishes to be anonymous, has given £25; and many other subscriptions have been received.

"Mons. Le Boys des Guays has added two other volumes to his French translations, — vol. 3 of the 'Apocalypse Explained,' and vol. 1 of the 'Apocalypse Revealed;' and has in the press vol. 2 of the latter, and vol. 4 of the former. He has also printed the 'Indices to the Arcana.' He has very liberally offered to the libraries in France, and the neighboring countries where French is spoken, a complete set of each of his translations, numbering fifty-four volumes, on condition that they pay the carriage. In eighty-four instances the offer has been accepted, and in thirty declined.

"In America all the writings published in Swedenborg's lifetime are now stereotyped, and are printed and published at very low prices.

"Dr. Kahl, whose late visit to this country is well known, will visit us again as soon as he has completed his examination of the manuscripts at Stockholm. In the mean time, he writes what is interesting enough as general information, but wholly out of place in this Report, and containing, in fact, opinions and views that were discountenanced at the general meeting.

"Such is the general purport of this Report, which contains much that is very interesting and encouraging, affording undoubted evidence of the progress and extension of the New Dispensation."

OPEN COMMUNICATION WITH THE SPIRITUAL WORLD.

The idea has been, and probably is, to some extent, entertained, among receivers of the New-Church doctrines, that open intercourse with the spiritual world would become a thing of frequent if not ordinary occurrence, as the state of the church should advance. I take the liberty of offering some reasons,

which appear to be founded on correct New-Church principles, for a contrary opinion.

1. The intercourse with spirits and angels which was held in the most ancient times existed as an appointed means of direct revelation from God to man. There was then no written Word. For a similar reason, similar intercourse is granted among the inhabitants of other planets, who have no writings. Then, also, men were in a truly heavenly state, and in no danger of abusing this privilege.

2. The communication with the spiritual world which took place in subsequent times was permitted for the sake of the Word, parts of which were dictated by this means. It was very limited as to extent and frequency; and it would appear to have been in later times confined to the prophets, who were directly commissioned with divine messages. Authentic instances of spiritual communication, since the completion of the Word, have been very rare, and intended for special purposes concerning the states of the individuals who have received them.

3. The written Word is now the orderly appointed medium of communication with heaven and the Lord; and, from it, instruction in divine truths is now to be received. The case of Swedenborg himself was so peculiar, and the occasion of it so extraordinary, that no one should think that open intercourse with spirits was to become a common condition of the church, merely because he was so gifted; still less so, when he himself declares that he received nothing which pertains to the doctrines of the New Church from any angel, but from the Lord alone, while reading the Word. We have, then, in the Word, all which he had, excepting the visible illustration of its interior principles, as manifested in the spiritual world. These illustrations have been given to us in his writings, that we may have therein all that we need to know of that world, without the necessity of exploring it each one for himself. We have it, too, from one who was eminently fitted to be instructed by the exploration; as few if any of us could be, from any previous preparation or intellectual capacity.

4. The doctrines of the New Church fully confirm the idea,

which reason and reflection will readily suggest, that the great business of man in the world is in those uses which relate to the things of this world. This is confirmed, especially, by showing that religion is not a matter of mere feeling, or of abstract thought, or of imagination, but of living activity in the performance of the various natural uses which are here given us to do. Man becomes internal, not by constantly abstracting his thoughts towards interior things, and thus withdrawing them from the world in which he is, but by doing the same outward uses which external men do, not from self-love, as these do them, but from motives, affections, or principles, more and more interior; that is to say, more and more purely from love towards the Lord and the neighbor. It is these loves, ruling in the mind, which make man spiritual, and also wise; but not open communication with the inhabitants of the spiritual world. This, were it granted, would, according to the laws of that world, under ordinary circumstances, bring us into companionship with spirits like ourselves, no better nor wiser than we are; and would not, therefore, be likely to tend to our improvement. At the same time, it would tend to withdraw our minds from those ultimate uses, for which our time and our faculties are given us in this world. By the right doing of these it is that we are to be regenerated, and thus prepared to enter into open association with spirits, when we become one with them by laying aside the material body. In the most ancient times, when spiritual intercourse was granted, mankind was in its infancy as well as in innocence; their life was not developed in the external man, as that of mankind now is; the external uses, which occupy us now, were not originated; their life was in a more interior sphere, to which intercourse with angels was a help.

But will not men return again into a similar state, and become again prepared for angelic association in this world? It is impossible that they should return into a state in every respect similar. They may become as wise, and as innocent; for they are to come into the innocence of celestial wisdom. The man of the church is to be a full man; and his goods and truths are to be brought down and fill the

natural mind, far otherwise from what it was at the first; for this the Lord now aids him to do, by having himself assumed and made Divine the Human. Again: man now is, and ever must be, born with more or less of hereditary tendencies to evil, far otherwise than what it was in the most ancient times. His having been once in evil must for ever affect his posterity, in some way and manner, however much the tendency may have been softened and ameliorated by the putting-away of evils in successive generations; for evil put away, though removed to the circumference and into shade, is not actually taken away and wiped out, as some may suppose.

In short, we feel warranted to conclude, that the revelations given for the use of the New Church are intended, not to lead us to open communication with the spiritual world, but to afford the most complete substitute for intercourse of this kind, and thus to render it, as fully as possible, unnecessary; for they give us, we may presume, all the knowledge that it is necessary for us in our present state to have respecting the spiritual world, free from the dangers to which we could not fail to be subjected, were we permitted to communicate openly with spirits, — a danger of which Swedenborg, in many places, warns us; and his warnings, we have no reason to doubt, are as much for our practical benefit as his revelations.

These suggestions are not offered with the idea that the question they involve can be thus at once summarily disposed of, but because they appeared to the writer to be just, as far as they would go. Neither is it meant to insinuate the idea, that spiritual communications of an orderly and useful kind may never, in the course of Providence, hereafter be given; still less that we should be entirely precluded from the expectation of further authentic information concerning spiritual things and the spiritual world, when, at some future day, the state of the church may require it: but it is intended to express a belief that orderly intercourse with the spiritual world is not at present, or for a long time, likely to become a thing of ordinary or frequent occurrence, or which any thing but peculiar and extraordinary circumstances would render necessary.

D. H. H.

EARLY RECOLLECTIONS OF THE NEW CHURCH IN BOSTON.

No. I.

[Some time since, our esteemed friend, Miss M. G. Cary, was induced, by the solicitation of those who felt a deep interest in the matter, to record some of her early recollections of the New Church in Boston and the vicinity. The following communication, with others which will succeed it, is addressed to Mrs. Dike, of Bath, from whom Miss Cary received an urgent request to write something on the subject. Miss Cary has kindly consented to allow these communications to be published in the "New-Jerusalem Magazine." The time has come when every thing relating to the first reception of the heavenly doctrines in this country is a matter of deep interest; and the interest, we think, will never be less than it now is: and we are confident that our readers will feel greatly obliged to Miss Cary for communicating many interesting facts, a portion of which were in the possession of no other person. — Eds.]

Dear Miriam, — Having been requested to give some account of the first reception of the doctrines of the New-Jerusalem Church in Boston, I will endeavor to do so in as simple a manner as possible. Mr. James Glen, from Demarara, originally from England, visited Boston, and became acquainted with Mr. Joseph Roby, who was a partner in White's bookstore, in Court Street. Mr. Roby once showed me a letter from him, very handsomely written. From him Mr. Roby received the knowledge of Swedenborg, about the year 1790 or 1791.

In 1794, Mr. William Hill came to Boston purposely to make the doctrines known. Mr. Hill had been educated for a merchant; but he became acquainted with Mr. Duché, who was residing in England with his family, having left Philadelphia on account of politics, not being willing to go all lengths with the Revolutionists. From him Mr. Hill received a volume of Swedenborg; but I am not sure which. It was on a shelf in his library, he having attempted more than once to read it in vain. One morning, when he was all ready to set out on a journey, and had a few minutes to spare, he took the volume, opened it, and read for the first time with interest. All seemed clear to him; and he continued reading, not knowing how to leave off. From that day he became an enlightened receiver. This quite turned the course of his life. He gave up all interest in merchandise, having sufficient property to

maintain him handsomely, and studied theology, under the guidance of Rev. Mr. Clowes, of Manchester, who ever afterwards called him his son. He preached at Liverpool for a few months, and was presented by the Society of Newchurchmen there with a gold watch. He had warm friends in that city, particularly Mr. Banning, who published a short mention of him in a book of prayers, with some writings of Mr. Clowes.

Mr. Hill was intimately acquainted with Mr. Colburn Barrell, a merchant in London, who had gone there from Boston; and, in his eager desire to make known the doctrines, was probably influenced by him to look this way. He came to Boston, and brought a letter of introduction from his friend to a sister, Mrs. John Andrews. His agreeable manners soon won him friends. His personal appearance was striking, — tall and elegant, with that clear complexion and bright-blue eyes which so often denote a consumptive habit, and which, though not then apparent, probably lurked within, and finally cut short the remainder of his days. He was a general favorite, and everywhere made himself welcome as a guest. But he did not gain much ground where he principally desired it, by making acquisition of members to the New Church. He had quite a numerous acquaintance, and was invited into several pulpits. Once, when he had preached in the morning at Dr. Harris's church, in Dorchester, the singers sent him a note, expressing their great satisfaction with his sermon, and requesting him to give such and such hymns in the afternoon, which he saw not to be in accordance with the doctrine he had preached; but, after some hesitation, he concluded it would be best to gratify them.

It was his chief object to become acquainted with the College, and to introduce the works of Swedenborg there. For that purpose he boarded in Cambridge; became well acquainted with Dr. Kirkland, who always spoke of him with great respect, and with Mr. Craigie, who gradually received the doctrines, and was a firm believer in them at his death, many years afterwards. It was at Mr. Craigie's house that I saw Mr. Hill for the first time, at a ball, where a large number of persons belonging to Cambridge and Boston were assembled. Mr. Hill

had come unexpectedly to so large a party, and emptied his coat-pocket of a number of notes in short-hand, which was the way he wrote his sermons, and a Bible, which he always carried about him, on to a window-seat, and then joined the dance. He was an object of general attention, partly because it was so uncommon to see a clergyman dance; and some light and frivolous remarks were made, — such as, that he had come to America to find his partner, &c. This was in the winter of 1794–95; and he returned to England not so much discouraged but that he came back to Boston again in 1796, partly induced by a letter from Mrs. Andrews, who kept up a correspondence with her brother, and always felt an interest in Mr. Hill, though she never received the doctrines.

He came in the summer. I had been receiving the doctrines about two months; Mrs. Andrews having put into my hands some of Mr. Hill's books, which he had left under her care, hoping they might be useful to some one. He again took up his residence in Cambridge, placed some of the books in the college library, and resumed his former acquaintance. It was during this second visit, I think, that he preached in Dr. Harris's church, and that the circumstance mentioned above occurred.

From Boston he went to Philadelphia, where there were already some receivers. Mr. and Mrs. Duché, with their two daughters, had returned home. Before he left Boston, he observed to me, that there were only three persons whom he could depend upon as receivers, — Mr. Roby, mentioned above; Mr. Samuel Brown, who was just out of college; and myself. At Philadelphia, he renewed his intimacy with the Duché family. Mrs. Duché died suddenly that autumn, by the fall of a sand-bag on her head, as she was opening a drawer in a chest of drawers; and Mr. Duché languished, and died a few weeks after. The two young ladies invited their grandmother, Mrs. Hopkinson, to reside with them; and the next spring were both married, — Sophia to Mr. John Henry; and Esther, the eldest, to Mr. Hill.

Mr. Hill's partiality was strong towards Massachusetts; and he had always great hopes from Harvard University. One summer, he resided at a house in Brighton, — formerly the

residence of the late Rev. Noah Worcester, D.D., now of Miss Sally Worcester, — with his wife and first child, a son named for Mr. Clowes. This child died in infancy, and two other children afterwards. There he was engaged in translating the "Apocalypse Explained," which he completed before his death, on a farm near Philadelphia, which he had purchased with his wife's fortune. He employed Mr. Thunn, a German Newchurchman, to transcribe it, — a resident of Philadelphia; and Mrs. Hill, after her husband's departure from this world, received two sets of the work, — one elegantly bound, and one in a plainer style, — with a letter from the publisher in England. Mr. Hill died in 1804, in Philadelphia.

Mr. Samuel Brown had just completed his studies at college, when he became acquainted with Mr. Hill, and gladly received the doctrines. He studied medicine with Dr. Jeffries, at Boston, and married his daughter Nancy. He died in the same year with his friend Mr. Hill, after practising as a physician; and left two daughters, — Mrs. Clarke, now a member of the Boston Society, and Miss Brown, also a receiver of the heavenly doctrines.

I had occasional communication with Mr. Roby; and he procured the "Arcana Cœlestia" for me, as the volumes were published, in English, in London. From him I heard of Mrs. Prescott; and on Christmas Eve, 1816, being on a visit in Boston, called, and introduced myself to her. She had received the doctrines before her marriage, while living in Salem with her parents, Mr. and Mrs. Hiller, who were receivers. (Mrs. Hiller was sister to the late Mrs. Nathaniel Foster.)

In 1817, Mr. Samuel Worcester called on all the receivers that he had heard of; and we had a meeting in Boston, at No. 12, Cornhill, now 94 and 96, Washington Street, in the house where Mrs. Prescott was boarding with her family. There Mr. Thomas Worcester, who was in college, met with us (the two Mr. Worcesters, old Mr. Roby, Mrs. Cowell and her daughter Maria, Mrs. Prescott, and myself: I do not think there were more). We filled the little room. And, when a question arose of who should address the throne of mercy, Mr. Roby observed, that every one ought to know

how to pray, and proposed that it should be taken in turn. Of course, he, being so much older, was requested to make the prayer; which the good old gentleman did: but the partition was thin to the adjoining room, which was public, and the prayer long; and, when he proposed singing after it, we all declared off. Our meetings from that place adjourned to Dr. Mann's house, No. 1, Newbury Place, over 362, Washington Street, till we met in Boylston Hall.

Boston, July, 1854.

"EPHRAIM IS A CAKE NOT TURNED."

Hosea, vii. 8. A.C. 5354, 9993.

Some friends, calling in one evening last winter, chanced, among other things, to express a desire to know what the internal sense of these words might be; observing, also, that some one — Mr. Clowes, I think — had written a small work, entitled the "Unturned Cake."

I looked immediately to the Hebrew for light upon the literal sense of the passage, and to the heavenly writings for its internal sense; and found the latter sense very fully unfolded in the numbers of the "Arcana" quoted in the heading above.

Now, in respect to the literal sense of the passage, much light is thrown upon it, derived in part from the words themselves, and partly from other passages in the Word.

From the words themselves, it appears that cakes, or at least the kind of cake denoted by the Hebrew term in this passage, were usually so cooked that they required turning; for it says, "a cake not turned," as though cakes were otherwise turned. It also appears that it was a defect whenever it was not turned; for it is said disparagingly of Ephraim, that he was a cake not turned: and the defect in the cake could only be, that it would not be cooked, or properly cooked, if not turned.

This cake, therefore, was so cooked, that the under side was baked first, and the upper side remained uncooked until it

was turned; so that the under side was baked, and then the cake was turned, and the upper side was baked. Thus the cake could not have been baked in an oven, where the heat is above and below at the same time, in which case no turning would be necessary; nor was it baked under hot ashes, for a similar reason, as some kinds of bread are baked, at the present day, in the East.

Now, in the First Book of Kings, xix. 6, Elijah looked, and, behold, there was a cake, — the same term used as the one in question, — baken on the coals. In which passage, the word "baken" is not in the Hebrew, although not so indicated by being printed in Italics. And, for "coals," Gesenius reads, "hot stones;" in which case, still, coals would be needed for heating the thin, [?] smooth stone. Thus the passage would read, a cake on coals, or on a hot stone. The words really are, a cake of hot stones; that is, the kind usually baked by spreading them on hot stones. And the passage from Kings gives the idea that the cake was baking in the open air, "at the head of Elijah;" thus not in an oven. Hence, if the cake was not turned, the under side would be baked, while the upper side would be raw dough, or not well cooked; but, if turned, then both sides would be properly cooked.

For this manner of cooking, not only in the open air, but also on a fire of coals, we may refer to John xxi. 9, where, as soon as the disciples were come to land, they saw a fire of coals there, and fish laid (lying) thereon, and bread. Thus this fire was on the shore of the sea, and hence in the open air. And there is no doubt here respecting the meaning of the expression, "fire of coals" (which three words, however, are expressed by one in the original, — *anthrakia*); for the same term is used in John xviii. 18, where the servants and officers had made a fire of coals (*anthrakia*); for it was cold: and they warmed themselves; and Peter stood with them, and warmed himself. And, in Mark xiv. 54, it says that Peter stood and warmed himself at the light (*phos*), not "fire" (*pur*), although that is implied. And, in Luke xxii. 55, this fire of coals (*anthrakia*) is expressly called a fire (*pur*). Thus the *anthrakia* was a mass of live coals, giving light as well as heat.

To digress a little, it is worth while to notice that Peter is not said to warm himself at the fire, but at the light of it. And those who are either in genuine faith, or in faith alone, signified in either case by Peter, warm themselves at the light of truth or falsity, rather than at the heat of love or lust.

So again, in Luke xxii. 56, a certain maid beheld him, as he sat by the light (not fire), and earnestly looked upon him. Notice here, also, the naturalness of the picture: the light shines up from the fire upon Peter's face, so that the maid sees him by the firelight; for it was night (Matt. xxvi. 34; John xiii. 30).

To return now to the passage in question. Ephraim and Manasseh denote the two parts of the mind; Ephraim being the understanding, and Manasseh the will: as where it speaks of Manasseh's being against Ephraim, and Ephraim against Manasseh (Isa. ix. 21), the signification is, "that the will of the man of the church shall be against his understanding, and his understanding against his will" (A.C. 5354). This is the case with any one, so long as he has not yet acquired sufficient spiritual power to will, and thus to do, what his understanding of truth sees to be right. The two parts of his mind are against each other; and, when this is the case, he does not love the Lord, nor is he affected with mutual love of others; and hence both parts of his mind are against such loves. This is denoted by what follows in the last-quoted passage: "They together against Judah." For Judah is the tribe in which the Lord was born; and the Lord is spiritually born in love to him and in mutual love. Judah, for this among other reasons, denotes those heavenly loves.

Now, in order that the two parts of the mind may act as one, and may no longer be against each other, and against love to the Lord and mutual love, there must be a turning, and a coming-over of one part of the mind to the other, as a conquered enemy comes over, and lives in harmony with his conqueror, so that he remains in subjection.

In the passage at the head of this article, Ephraim denotes any individual in whom the two parts of his mind — his will and understanding — are against each other. He denotes one who

sees the truth, understands what it is and what it teaches, and who understands what it would do in him if he should obey the truth; but still who has not spiritual power enough as yet, or has not willed as yet, to do good. Now, as long as he remains so, he is told by the Lord to turn unto him, to be converted or turned unto the Lord, in various parts of the Word; and above, before he thus turns to the Lord, he is called a cake not turned. The turning consists in his willing and doing what he has thus far neglected to will and do; as, when he is inclined to speak harshly and unkindly, he is to speak from compassion and kindness. Before the conversion begins to take place, the man of the church is represented by the cake not turned. Different kinds of natural bread denote different kinds of spiritual and heavenly food; and cake here denotes "the good of spiritual love," — such good as the spiritual man loves and possesses. The under side of the cake — both because it is underneath, and thus within, and because it is next to the fire — denotes the internal of the mind; and the upper side — both because it is further from the fire, and because it is outside — denotes the external of the mind. The fire underneath is love to the Lord from the Lord. The fire passing up, or the heat of it, cooks the cake; and by the heat's passing up into the cake is represented how the divine love flows into the good of love in the mind. And by the same heat's cooking the bread, and making it good for food, is represented how the divine love regenerates the mind, and makes it fit for heaven.

But this heat, before the cake is turned, passes only into the under side, and makes that good; and this represents that the internal mind alone is thus made regenerate. This is not enough. The external also must be like the internal, or in correspondence with it. If, now, the cake be turned, then the upper side comes to the fire; and this represents how the divine love flows into the external mind, and makes that also fit for heaven. So that, when the turning takes place, the whole mind, internal and external, is regenerate; and this is represented in the cake thoroughly cooked on both sides and through the centre.

A similar signification exists in the representative of the fire of coals on the sea-shore, and the fish upon it, and bread. The fish is the natural mind: the fire is divine love. The heat passing into the fish, and fitting it for food, is the divine love flowing into the natural mind, and preparing it for heaven; in which case, the Lord eats spiritually with his disciples, and they with him, as he ate with them, and they with him, after they came to land.

T. O. P.

ORGANIZATION OF AN ASSOCIATION OF THE NEW CHURCH IN MARYLAND, IN CONNECTION WITH THE GENERAL CONVENTION.

[We learn with much pleasure, that an Association of the New Church, called "The Maryland Association of the New Jerusalem," was organized on the 30th of December last. We understand that there was quite a good attendance, a considerable number being present from the District of Columbia; and that the proceedings were very harmonious. The meeting of the members took place in conformity to the following Circular, which was issued in November.]

To the Members of the Lord's New Church in Maryland, Virginia, Delaware, and the District of Columbia.

Beloved Brethren, — It has pleased the Lord, in infinite mercy, to reveal that he is now establishing his New Church in heaven and on earth. He calls upon men to look to him in his Divine Humanity; to hearken to his voice in his holy Word; and to live according to his commandments.

Brethren, truths of the New Dispensation have been made known to us. The Lord has called upon us to prepare to become fellow-citizens of the holy city, New Jerusalem. He has invited us to come together in his name. He has said, "Where two or three are gathered together in my name, there am I in the midst of them." He has revealed it to be his holy will, that those who believe in him should be made perfect in one.

Good and pleasant it is for brethren to dwell together in unity. So dwell the angels of heaven: in the Lord's sight, all of heaven form One Man. The members of the church on earth ought so to live that they will become prepared for heavenly choirs and heavenly societies, and to find their appro-

priate places in the Grand Man, which is heaven. A part of this work of preparation can be best performed by drawing near to each other as brethren, and learning to do good work together, in civil, in social, and in religious life. The blessing of the Lord is with those who work together in his name; the pleasure of the Lord doth prosper in their hand. When heaven thus finds a resting-place on earth, a mighty power is exerted for good. Disciples need themselves to be called together, that they may be prepared to go and teach all nations, — that there may be one fold, and one Shepherd.

We live at the commencement of a New Dispensation, — at the early dawn of the day, of which the Lord hath said, "Thy sun shall no more go down, neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended." — "Moreover, the light of the moon shall be as the light of the sun; and the light of the sun shall be sevenfold, as the light of seven days." — "Behold, the tabernacle of God is with men; and he will dwell with them, and they shall be his people; and God himself shall be with them, and be their God." Of the holy city, New Jerusalem, now descending from God out of heaven, it is said, "The nations of them which are saved shall walk in the light of it; and the kings of the earth do bring their glory and honor into it." To its truths, and to those who receive them, are addressed the words, "Go ye, teach all nations; baptizing them into the name of the Father, and of the Son, and of the Holy Spirit."

Such were the views of duty and of privilege that prompted the writers of a letter that we recently received, signed by twelve of our brethren of the Lord's church in this city. We copy it, that it may be presented for the consideration of all to whom this epistle may come: —

Baltimore, Nov. 1, 1857.

Rev. S. H. Worcester and Rev. A. O. Brickman.

Brethren, — As laymen of societies of the New Church in this city, we desire that an effort shall be made to form an Association of societies and individuals of the New Church in Maryland and its vicinity, in connection with the General Convention; and we very

respectfully submit the subject to your consideration, and recommend you, if you are in favor of this course, to prepare an invitation to be sent to societies and individuals of the New Church in this vicinity, asking their co-operation.

We are, very respectfully, yours,

[Signed by twelve laymen of the New Church.]

Brethren, we need your help. We need to learn to work together for good. We all need freely to give what the Lord is so freely bestowing, that the earth may be full of the knowledge of the Lord as the waters cover the sea.

Come, and help us, one and all. Let men come, with their wisdom and their intelligence; let women come, with their affection for all that is good and true; young men and maidens, let them come; suffer the little children to come also,—let them be set in the midst, for of such is the kingdom of heaven. Let us unite in forming a General Society or Association, that we may do some good work together on earth; that we may become prepared to do more in heaven; and that we may do our part that the truths of heaven may be known throughout our land, leading multitudes in the way of life everlasting.

Let our Society or Association be united with the General Convention, which alone endeavors to be a general body of the New Church in the United States, that we may be aided in learning that it is good and pleasant for brethren to dwell in unity together. For this purpose, we invite you to assemble.

Let us hear from you; let us hear that you will affectionately and earnestly co-operate with us in the great work that lies before us. The harvest indeed is plenteous, but the laborers are few. Let us pray to the Lord of the harvest, that he will send forth laborers into his harvest. With the ear and with the eye, let all within our borders have full opportunity to learn the truths of the New Dispensation; and may the Lord open their understandings to see, and fill their hearts with love!

Brethren, on Wednesday, the thirtieth day of December, in this year of our Lord one thousand eight hundred and fifty-seven, at ten o'clock in the morning, let us assemble in this city of Baltimore, in the temple of the First German Society, Lombard

Street, near Lloyd; and let us then and there, in this first year of the second century of the New Church, engage in this good work.

In the brotherhood of the New Jerusalem, we are affectionately yours,

SAMUEL H. WORCESTER.
ARTHUR O. BRICKMAN.

BALTIMORE, Nov. 10, 1857.

[The receivers of the doctrines of the New Church, who met together, in accordance with the above call, proceeded to organize themselves into an Association. The following is the Journal of their proceedings.]

MARYLAND ASSOCIATION.

BALTIMORE, Wednesday, Dec. 30, 1857.

IN compliance with an invitation to all receivers of the doctrines of the New Jerusalem in Maryland, Virginia, Delaware, and the District of Columbia, desirous of forming an Association to be in connection with the General Convention of the New Church, a meeting assembled at ten o'clock, A.M., in the temple of the First German Society, in Lombard Street, Baltimore.

In compliance with the request of Rev. Samuel H. Worcester, at half-past ten o'clock, Rev. Jabez Fox opened the meeting by reading from John xv., and by repeating the Lord's Prayer.

Rev. Samuel H. Worcester read the Circular of Invitation addressed to receivers of the doctrines in Maryland, Virginia, Delaware, and the District of Columbia.

Rev. Arthur O. Brickman delivered a short address of welcome to those assembled.

Mr. George B. Coale was invited to act as Secretary until officers should be elected by the meeting.

A paper was then passed to all present, to receive the signatures of those who desired to co-operate in the objects set forth in the Circular of Invitation, which was appended.

Twenty-six males and thirteen females signed.

The males subscribing were the voters in the meeting.

On motion of Mr. Adolph Ahrens, it was —

Resolved, That Dr. John Fonerden, Prof. A. G. Pendleton, and Mr. Johannes Häusler, be a Committee to nominate a Chairman and a Secretary for the meeting, and also to nominate a Committee of five to report business for the meeting.

The Committee retired; and, on returning, reported the following nominations, which were unanimously confirmed: —

For Chairman. — Rev. Jabez Fox.

For Secretary. — Mr. George B. Coale.

For Business Committee. — Rev. A. O. Brickman, Rev. S. H. Worcester, Dr. N. C. Towle, Dr. John Fonerden, Mr. Johannes Häusler.

Rev. Mr. Fox took his seat as Chairman.

The Business Committee recommended the following order of proceedings for the commencement of the meeting, which was adopted: —

1. Worship to be conducted by Rev. Mr. Fox, with a discourse.
2. Reading of letters and communications, and action thereon.
3. Remarks from ministers and laymen, who are members of the meeting, in reference to the business for which we are assembled.

Worship was then conducted by Rev. Mr. Fox, who delivered a discourse from John xvii. 21.

Letters were read from N. F. Cabell, Esq., of Virginia, who desired his name to be recorded as a member of the Association; and from Mr. Daniel Lammot, of Delaware; also an extract from a letter addressed by Rev. Rufus Dawes, of Washington, D.C., to Rev. S. H. Worcester.

Short addresses were delivered by Dr. Towle, Prof. Pendleton, and Mr. Coale.

It was *Voted*, That, at half-past one o'clock, the meeting take a recess until half-past two.

The Business Committee nominated the following Committee to report a Constitution for the Association, — Rev. Samuel H. Worcester, Rev. A. O. Brickman, Dr. N. C. Towle.

This nomination was confirmed.

The Committee retired; and, on returning, reported a Constitution, which, on motion, was laid upon the table until after the recess.

The meeting then took a recess, and re-assembled at three o'clock, P.M.

The Constitution was then read, as follows: —

CONSTITUTION.

Part I. — Essentials.

1. *Concerning the Lord* in the Word it is written, —

"Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father. I am in the Father, and the Father in me" (John xiv. 9, 10).

"I and the Father are one" (John x. 30).

"He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him" (John iii. 36).

"Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day" (John vi. 53, 54).

2. *Concerning the Word* it is written, —

"By the Word of the Lord were the heavens made, and all the host of them by the breath of his mouth" (Ps. xxxiii. 6).

"Wherewith shall a young man cleanse his way? By taking heed thereto according to thy Word" (Ps. cxix. 9).

"Thy Word is very pure; therefore thy servant loveth it" (Ps. cxix. 140).

3. *Concerning the life which is called charity* it is written, —

"All things whatsoever ye would that men should do unto you, do ye even so to them; for this is the law and the prophets" (Matt. vii. 12).

"Cease to do evil; learn to do well" (Isa. i. 16, 17).

"If thou wilt enter into life, keep the commandments" (Matt. xix. 17).

In the writings for the New Church we are taught —

"There are three essentials of the church, — an acknowledgment of the Lord's divinity, an acknowledgment of the holiness of the Word, and the life which is called charity." — *D.P.* No. 259.

Part II. — Association.

"Assemble yourselves, and come; draw near together, ye that are escaped of the nations" (Isa. xlv. 20).

"Where two or three are gathered together in my name, there am I in the midst of them" (Matt. xviii. 20).

From the Writings of the New Church.

Societies.

"It is impossible for an angel or spirit to have any vitality, unless he be in some society, and thus in the harmony of united numbers; the harmonious union of many individuals constituting a society." — *A.C.* 687.

Societies more and less Universal.

"But the societies whereof the whole heaven, which is the Grand Man, consists, are many, and are more and less universal: the more universal are those to which an entire member, or organ, or viscus, corresponds; the less universal, to which the parts thereof, and the parts of parts, correspond." — *A.C.* No. 4625.

Societies of Societies.

"Each society is an image of the whole; for what is unanimous is composed of so many images of itself. Those more universal societies, inasmuch as they are images of the greatest, have particular societies within themselves, which in like manner correspond." — *A.C.* No. 4625.

How it will be on Earth.

"The church on the earth will be in all things even as the church is in the heavens, because they are conjoined like the internal and the external with man." — *Index to Ap. Rev.:* Article, Church.

"For there is a church in heaven as well as on earth: for in heaven there is the Word, and doctrine from the Word; there are temples there, and preaching in them; there are also both ecclesiastical and civil governments there; in short, there is no other difference between the things which are in heaven and the things which are on earth, except that all things in the heavens are in a more perfect state; inasmuch as all who dwell there are spiritual, and things that are spiritual immensely exceed in perfection those that are natural." — *N.J.D.* No. 7.

Part III. — Uses.

To make known the Truths of the New Dispensation.

"Freely ye have received, freely give" (Matt. x. 8).

"Go ye, therefore, and teach all nations; baptizing them into the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you" (Matt. xviii. 19, 20).

To provide for the Religious Education of our Children.

"And these words which I command thee this day shall be in thine heart; and thou shalt teach them diligently unto thy children" (Deut. vi. 6, 7).

"Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of heaven" (Matt. xix. 14).

To learn to work harmoniously as Brethren.

"Behold how good and how pleasant it is for brethren to dwell together in unity!" (Psa. cxiii. 1.)

To fulfil all such Ecclesiastical Offices as may be presented for us in the Course of the Lord's Providence.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind: this is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets" (Matt. xxii. 37–40).

Part IV. — Organization.

1. This Association shall be called the Maryland Association of the New Jerusalem.

2. The Association shall hold semi-annual meetings on the first Thursday in May and November. At the meeting in May, delegates shall be elected to represent the Association in the General Convention of the New Church in the United States.

3. The acting members of the meetings shall be the ministers and laymen who have united in forming the Association, ministers and delegates from societies which may be in its membership, and other ministers and laymen who may

be admitted as members. A society of the New Jerusalem in membership may send five delegates to represent it at each meeting of the Association.

4. The ministers of the Association shall be the Committee of Ministers for the consideration and transaction of such business as may be assigned to them.

5. A President (who shall be a minister of the Association), a Secretary, and a Treasurer, together with a Committee of Laymen, and a Book Committee, shall be elected at the meeting in May.

6. The Treasurer shall receive all general contributions and donations to the funds of the Association, — specific contributions for aiding the distribution of the writings of Emanuel Swedenborg, for supporting missions, or for other church purposes, — and hold the same, subject to the control of the Association.

7. The Committee of Laymen shall consist of five members. They shall have in charge the general interests of the Association; and they shall be its Finance Committee.

8. The Committee of Ministers and the Committee of Laymen, as a Joint Committee, shall act on all matters relating to the licensing of preachers, to ordinations, and to such other subjects as may be referred to them by the Association. They shall keep in operation the uses of the Association in the intervals between its meetings. They may authorize the payment of money from the treasury, upon the order of the President or of the Secretary.

9. The Book Committee shall consist of seven members. They shall have in charge the distribution of the theological writings of Emanuel Swedenborg, and other New-Church publications, to public libraries and to individuals, from such funds as may be appropriated to this object. This Committee shall keep an accurate record of all libraries supplied, and of all books distributed.

10. Each Committee shall be organized with a Chairman and a Secretary. Of the Committee of Ministers, and of the Joint Committee, the President shall be the Chairman. Each Committee shall keep and preserve a complete record of its doings, and shall report the same to the Association annually.

On motion of Dr. Fonerden, it was unanimously —

Resolved, That the Constitution, as reported, be adopted as a Provisional Constitution for the Provisional Government of the Association, until the meeting proposed to be held in May.

The meeting then took a short recess, during which the sacrament of Baptism was administered by Rev. Mr. Worcester to Samuel Howard Brickman, infant son of Rev. Arthur O. Brickman; to Mr. John Taylor, of Pylesville, Harford Co., Md.; and to Mr. Peter Lechner, of Baltimore.

On motion of Rev. Mr. Worcester, —

Resolved, That the nomination of the officers provided for in the Provisional Constitution be made by the Committee appointed to nominate a Chairman and a Secretary for this meeting.

The Committee reported the following nominations: —

For President	Rev. Jabez Fox.
For Secretary	Mr. George B. Coale.
For Treasurer	Dr. N. C. Towle.

For Committee of Laymen. — Dr. John Fonerden, Mr. Adolph Ahrens, Mr. Johannes Häusler, Prof. A. G. Pendleton, Dr. N. C. Towle.

For Book Committee. — Rev. S. H. Worcester, Rev. A. O. Brickman, Mr. Andrew Hammar, *of Baltimore;* Rev. Jabez Fox, Dr. N. C. Towle, Dr. R. B. Donaldson, *of Washington;* N. F. Cabell, Esq., *of Warminster, Nelson County, Va.*

A motion that the vote on the nominations be taken *vivâ voce* having been passed without dissent, —

On voting, the nominations made by the Committee were adopted unanimously.

On motion of Dr. Fonerden, it was —

Resolved, That the Provisional Constitution be referred to the Joint Committee for a report thereupon at the meeting in May.

On motion of Dr. N. C. Towle, it was —

Resolved, That the next meeting of the Association be held at the New-Church Temple in Washington, D.C., on the first Thursday in May next, at ten o'clock, A.M.

The following resolutions, offered by Rev. S. H. Worcester, were passed unanimously: —

1. *Resolved*, That it is the desire of the Association that its ministers perform all the missionary service in their power.

2. *Resolved*, That the Association earnestly recommends to isolated receivers the appropriation of a portion of their income to sustain missionaries and colporters, while, from their isolated position, the support of regular pastors or ministers does not devolve upon them.

On motion of Rev. Mr. Brickman, it was —

Resolved, That the Business Committee appointed for this meeting refer to the Joint Committee all further business that would have been reported to this meeting if there had been time for action thereon.

On motion of Dr. Towle, —

Resolved, That a copy of the proceedings of this meeting be forwarded to the "New-Jerusalem Messenger," to the "New-Jerusalem Magazine," and to the "Monatschrift der Neuen Kirche."

On motion of Rev. S. H. Worcester, —

Resolved, That, after the reception of the Holy Supper, the Association be considered as adjourned.

The Holy Supper was then prepared by the Rev. Jabez Fox; and, with the assistance of Rev. Mr. Worcester and Rev. Mr. Brickman, it was administered to all present who desired to partake of it.

The Association then adjourned.

GEO. B. COALE, *Secretary*.

INTELLIGENCE AND MISCELLANY.

LETTER FROM DR. TAFEL.

TUBINGEN, Nov. 30, 1857.

MY DEAR SIR, — In order to celebrate the Centenary, I have authorized the Publication Office to sell at half-price, in return for ready money, the following books, also collected under the general title of "Göttliche Offenbarungen" ("Divine Revelations"), published by Swedenborg: —

I. "Doctrine of the New Jerusalem concerning the Lord;" with a long Introduction to all the works of Swedenborg, proving his mission on theological and historical grounds; and adjoining testimony, from every century of the Christian church, on the bad state of the church. (Now at a florin and a half, white paper.)

II.–V. "Doctrine of the New Jerusalem concerning the Sacred Scripture, concerning Life according to the Ten Commandments, and concerning Faith." The work on the "Last Judgment." All in one volume. (Now at a florin and twenty-one kreuzer.)

VI., VII. The "Apocalypse Revealed;" together with the continuation of the "Last Judgment." Four volumes. (Now at five florins and twenty-four kreuzer.)

VIII. The "Wisdom of Angels concerning Divine Love and Wisdom." (Now at a florin and a half, or a florin and thirty kreuzer.)

IX. "Concerning Divine Providence." (Now at a florin and forty-two kreuzer.)

With regard to America, I have also authorized Mr. Francis Boericke, at Philadelphia, 18, South Seventh Street, to sell them at these prices; and a large quantity of them, and of many other translations and works of mine, were sent to him a long time ago; and, I suppose, by this time have reached him. Wherefore I hope that all true New-churchmen will co-operate with me the more; since, by so doing, they will not only extend the kingdom of the Lord by scattering the heavenly seeds, but also will enable me to continue the publications. At their request, I will also

enable them to sell them to other individuals, or to printing societies, if they will address me. The number of works published at my expense is now sixty-three, described in a published catalogue.

In celebration of the Centenary, I have lately published a pamphlet of a sheet and a half, containing the Declaration of the New Church to mankind, as resolved in the meeting at Manchester; together with the proofs of our doctrines, and a refutation of Old-Church doctrine, by methodically showing, that, in the year 1757, Christianity was in the deepest darkness even concerning the universal truths of religion, and in full opposition to the dictates of conscience and the teachings of the Sacred Scripture. This pamphlet has been sent, franked and gratis, to a great many clergymen and other persons. I sent it also to-day, under cross-ligament or sous-band, to you, and to many others in America. As to further proofs, the pamphlet refers to the discourses spoken in our General Convention and in other meetings, now collected in seven parts, or numbers. The contents of this pamphlet were adopted by our Tenth General Convention, held at Stutgard, Sept. 6, 1857; and the members wished that it should be printed.

The third volume of the German translation of "True Christian Religion" is in the press, and, at the same time, the rest of the Latin reprint, together with the critical notes of the editor to both volumes.

I am now preparing for the press, in connection with the Swedenborg Society of London, the five volumes of Swedenborg's Biblical Dictionary, forming one Dictionary of Correspondences. We shall make propaganda for the New Church especially by strictly keeping the Ten Commandments; and also by our character of universality, by which we distinguish ourselves from the sects. The pamphlet spoken of has the tendency of showing this character, and to prove that we are no sect; but we must also show this by our regard for science and authenticity.

No full reliance can be placed even on our best translations. They not only omit some passages which the translators did not understand, but have sometimes made Swedenborg himself speak nonsense, and have exposed him to censures. Consequently, we must publish faithful reprints, purified from errors, to enable every one to go back to the very fountains; and every clergyman of the New Church should have at hand these originals. Our doctrines will, as Swedenborg expressly says, principally influence the clergymen and theologians of the Christian church, and, through them, other persons. He therefore preferred to write in Latin; and, by this means also, to show the universality of the New Church, as the Latin is the universal language of the whole civilized world. And it is joyful to see that not only many of our younger people, but even older persons, have begun to learn Latin, as well as Hebrew and Greek, in order to be able to go to the very fountains of the Christian religion.

Another means of preparing the way for a more extended and fuller reception of true Christian religion, especially with persons of influence, is the propagation of New-Church philosophy; and therefore I was agreeably surprised to find, in the latest number of Fichte's philosophical periodical ("Zeitschrift für Philosophie und philosophische Kritik, im Vereine mit mehreren Gelehrten, herausgegeben von Dr. T. H. Fichte, Professor der Philosophie an der Universität Tübingen; Dr. Hermann Ulrici, Professor der Philosophie an der Universität Halle; und Dr. T. U. Wirth, Evangels Pfarrer zu Winnenden," — "Journal of Philosophy and Philosophical Criticism, edited in connection with other learned men by Dr. T. H. Fichte, Professor of Philosophy at Tubingen University; Dr. Hermann Ulrici, Professor of Philosophy at Halle University; and Dr. T. U. Wirth, Minister of the Gospel at Winnenden"), new series, vol. xxxi. No. 2, 1857, a very favorable review of my "Fundamental Philosophy," of which I have enclosed you a copy. The writer says that he is in agreement in all the principal points; and that his differences are of subordinate value, and are easily to be answered.

I remain, my dear sir,
With great esteem,
Yours truly,
EMANUEL TAFEL.

EXTRACTS FROM A LETTER RECENTLY RECEIVED FROM REV. A. O. BRICKMAN, BALTIMORE.

BALTIMORE, Jan. 5, 1858.

SAMPSON REED, Esq.

DEAR SIR, — My society is in very good order, and slowly increasing. The house is filled every Sunday: there are no vacant seats. Sometimes it is overcrowded. An immense interest has been awakened among the Germans in this city; and we have good prospects for the future.

On the 30th ultimo, the Maryland Association was formed. It consists, at present, of only single members; but my society and the Washington Society will perhaps come in soon. My society was all prepared to do so; but, after consultation with other ministers, it was thought best to wait until the Americans were prepared.

I am happy to say that my society, and the Germans throughout the country, are very warmly attached to the General Convention. The "Messenger" is read by many; and new little societies are springing up. A new society has been formed in Pierceville, Ind.; and in the course of this month I will go to Shippensburg, Penn., to baptize several people, and organize a new society. Mr. A. Bartels is to be the leader. Another minister, Rev. Mr. G. Busman, in Carrolton, La. (near New Orleans), has received the doctrines through the "Monatschrift." He left the Methodist church a few weeks ago; and is now preparing himself for the ministry in the New Church. A new society will probably be formed in Carrolton, and another one in New Orleans.

Rev. G. Reiche, in New Hamburg, C.W., will soon be with us. He is preparing a little work of a hundred and eighteen pages, in which he will state his reasons for embracing the heavenly doctrines, and send it to the Pittsburg Synod of the Lutheran Church, together with his resignation. A new society will then probably be formed in New Hamburg; and perhaps another one in or near Philippsburg, C.W. Another society has been formed in Saugeen, C.W.; Mr. Lehnen as leader. Rev. Mr. Hofer, of New Orleans, another Methodist minister, will perhaps soon be with us. Two German young men — Samuel Luthy, of Baresville, O., and A. Bartels, of Shippensburg — are busily engaged in their studies for the ministry. Mr. Reiche will make direct application for license to Dr. Thomas Worcester, our worthy President; and I hope it will be granted. He is a worthy and very able young man.

Our German New-Church minister in St. Louis, Rev. Mr. Dickhoener, writes to me that his society is increasing. A very wealthy German, whose wife I taught when a Lutheran, has become a receiver, and been added to his flock. This gentleman I went to see, when I was at St. Louis last summer; and our conversation, and a present of volume one of the "Monatschrift," resulted in his becoming a receiver. I have already sent him over a hundred dollars' worth of New-Church books from our depository. He reads and speaks both languages well. His wife and the whole family are receivers.

Here in Baltimore is a German Reformed minister, who comes to see me now and then; and I go to see him also. He is much interested, but no receiver yet. I hope he will become one.

I preach twice — morning and evening — to my society. Next Sunday evening, the Lord willing, I will preach for Rev. Mr. Schwarz, of this city. His society gave me the invitation through the elders and the minister. Another invitation was given me to preach for a Lutheran church in the country, near the city. This invitation was given to me, in spite of their minister and the synod, unanimously. I shall go, and do my work, certainly. Last Christmas, I addressed, by invitation, the sabbath school of Rev. Mr. Schwarz's church. The house was so crowded, that it was with the greatest difficulty I could get to the stand. After my address was ended, the people were so excited as to applaud with their hands and feet, saying, "Gut!" — "Good!" It was a very pleasant and cheering meeting. God bless what was said to them!

I have reason to be thankful to the Lord for many blessings; and I can see daily, more and more, that I do not work in vain. We are now three German ordained ministers; and soon our

number will be double. A letter from Sunfish, O., received last night, informs me of the gradual progress of the church in that section of the country. The German society grows fast. The people want English and German preaching. Rev. Mr. Miller was expected to be there soon, and address them in English. If I only had a hundred mouths, and two hundred hands, they should all go to work.

Rev. Mr. Worcester and myself meet often; and never have we learned to love and esteem each other more than now. He is giving up his school, and will soon be employed in extensive missionary work in the District of Columbia, Virginia, Delaware, and Maryland. . . . He is gaining in strength, although his poor body is suffering a great deal. The school has almost killed him. . . .

I am obliged to carry on a controversy with the Lutherans. They have constantly attacked us; and at last I was obliged to defend the doctrines of the church. The result has been good, so far. Just now, they are getting out a very vile pamphlet about the New Church. The man who has written it is a German Lutheran minister in this city, by the name of E. Lubkert. It is a flimsy concern; proving three Gods, faith alone, and denouncing the doctrines of the New Church, and Swedenborg as a crazy and somnambulistic "heretic." I am obliged to answer; but my means are perfectly exhausted by my last two defences. . . . I will write kindly, setting forth the doctrines of the church as a Christian; and I believe I can promise you a good result. As a curiosity, I may tell you, that, as a proof of many Gods, is used "*Bereshith bara Elohim eth hashamayim veeth haarets*,"—"In the beginning God created the heavens and the earth;" proving thereby that אלהים is the plural from אל, and not to be taken for the *pluralis majestatis*, but really for *Gods*.* Such flimsy things shall not occupy much space in my defence, but other things of more real import. Let me hear from you soon. The Lord bless you!

I remain, dear sir,
Very respectfully yours,
ARTHUR O. BRICKMAN.

* In the Hebrew Bible, the word for *God* is almost always used in the plural. — EDS.

NEW CHURCH AT CHICAGO.

WE learn, by a letter just received from a correspondent at Chicago, that "they find their new place of worship very comfortable and commodious, — larger than the former one, and quite satisfactory for the present." He writes that "several persons were recently confirmed, mostly young people. Mr. Hibbard has just commenced a series of sabbath-evening lectures. We are also having a series of recreations, — dancing, and social assemblies, — which are pleasant and useful, we hope. Children and adults attend together once in two weeks, for several weeks."

MR. DUNHAM'S LICENSE.

ON the 14th January, 1858, a meeting of the Joint Committee of Ministers and Laymen of the Massachusetts Association was held in Boston, at which Mr. Charles A. Dunham, of Abington, the Colporter of the Association, was licensed to preach the doctrines of the New Church. By the advice of the Colportage Committee, and other friends, Mr. Dunham has been preparing for this step for several months. He shares the confidence of the Association in his office to a high degree; and we have no doubt that his usefulness will be much increased by the step which he has taken.

TRAVELS IN THE HOLY LAND.

(Continued.)

JERUSALEM, Sunday, April 15, 1855.

WE are soon mounted and off, riding over rocky and half-broken hillsides, bearing north-easterly, and rapidly descending. The hills on each side grow more desolate as we advance; and finally show nothing but a chalky and gravelly soil, with scattering tufts of bushes, and without grass. There are occasional veins of flint running through the chalk, strangely bent and curled about, their edges being left projecting where the chalk has worn away. The path is cut through rocky points at intervals, probably thousands of years ago, with the traces of steps where the steepness requires them; though the path is often so worn by the feet of

horses and mules, that its surface is a series of holes over a foot deep, just large enough to admit a horse's foot.

We are accompanied by one of the sheiks of the tribe of Bedouins who live near the Dead Sea, with two of his tribe as an escort; for which we, or rather our dragoman, has to pay five dollars for each of us, as a sort of black-mail, to protect us from being robbed by these same Arabs. They are dashily dressed, wearing long scarlet robes, and flourishing spears over their heads. They are well mounted, of course; and take great pride in showing off their excellent horsemanship, galloping about us whenever the ground will admit.

After crossing over some barren ridges into a more northerly valley, we descend rapidly to the Valley of the Jordan, about half-past three in the afternoon, with a deep gorge on our left, at the bottom of which we see water running and oleanders growing, two hundred feet below us. On its opposite precipice are some square holes, as if cut for tombs, in inaccessible places, reminding us of Petra. Another party overtake us as we reach the desert plain. They turned out to be a Mr. Andrews and his sons from Virginia, whom we had met at Thebes.

The view of the Plain of the Jordan and Jericho, as seen where we approached it, is very fine, presenting in close contrast the richest vegetation and the most arid desert. The Jordan was not visible: for it runs near the centre of the valley, which is eight miles wide; and it is hid by the height of its immediate banks. But the sterility of the wild mountains is relieved on a part of the plain by the water which flows in through the ravine on our left, and from other similar ones further north. These little streams are distributed to the right and left, and are soon absorbed in irrigating the broad green wheatfields that shine out so brightly when seen from above. An extensive square area was seen below us, which we supposed might have been an ancient threshing-floor. Various pieces of ruined masonry appear here and there, which we afterwards find to be of Saracenic origin. The Dead Sea stretches away on the right, between the two chains of desert mountains; and the valley opens on the north as far as we can see, most desolate, yet most beautiful, as the rugged mountains were lighted with the liquid purple glow of the setting sun.

We left our baggage, to proceed to the right, where we were to encamp near a little Bedouin village; and struck off along the edge of the desert to Elisha's Spring, about a mile distant. The mountain called that of the Temptation rises directly behind it, with many excavated tombs in its face. The spring is abundant, and is scattered over the plain, where its waters fertilize an extensive tract, overgrown with tall brier-bushes, and inhabited by innumerable quails, and long-legged, white storks. I go into the thicket in search of some of these, but succeed only in tearing my clothes on the briers. A half-hour's ride from the spring, through thickets and wheatfields, where we saw many wild pigeons, and where the water was conducted about in all directions by the Bedouin peasants, brought us to our tents, which were pitched on a gravelly knoll, close by a miserable hamlet of some half-dozen mud houses, with brush roofs, and brush fences enclosing their little patches of fig-trees. We spent the time, while dinner was cooking, by examining a Saracenic aqueduct near by, where one of the irrigating canals was carried across a valley on a stone bridge nearly four hundred feet long, on six arches nearly thirty feet high. The Bedouins have repaired it so far as to make it answer the purpose of conducting the small stream across, to irrigate their fields. I saw a hare run across the path on my way back to the camp. The evening was quite warm: but a slight shower cooled the air; and we noticed nothing of the oppressive heat complained of by many travellers in this valley.

The next day we sent our baggage directly to the Convent of Santa Sabba, near which we were to stop for the night; and we started ourselves for the Jordan directly after breakfast. We rode over a plain for nearly two hours, where the only vegetation consists of a few scattered bushes; and we found our companions, the other American party, with Mr. and Mrs. Reed (Scotch), breakfasting on the grass by the river-bank, under the shade of the large balm-of-Gilead trees with which it is

lined. We approached the river by descending two terraces, each some thirty feet high, with a little step or plain intervening, — thus forming a sort of valley in the wide plain, sufficiently deep to prevent the river from overflowing any thing beyond its immediate banks, which are fringed with a thick, snarled growth of reeds and bushes. There is a clearing made for about ten rods in length along the shore, where a pebbly beach affords the pilgrims an opportunity to bathe. Here we stripped and went in like all other visitors, glad of a chance to bathe, though the place is none of the best. The water is very muddy, and runs with such a swift current as to render it dangerous for any but expert swimmers to venture beyond their depth. The width is only about a hundred feet; so that the depth cannot be great, though over a man's head.

We left the Jordan at nine, A.M., and had a pleasant ride of an hour to the Dead Sea; passing over a craggy plain, that looks as if it might be fertile, if watered. Our Bedouin escorts here made a great flourish with their fine horses, galloping about, and pretending to thrust at each other, as they met, with their long spears; while their scarlet mantles and bright Damascus silk head-dresses streamed in the air.

The Dead Sea looks very like that of the head of the Gulf of Akaba: and the whole valley resembles that of El-Araba; of which it is, in fact, but an extension. The desert mountains on each side are hardly so wild here; but they are quite as desolate, and about as far apart, leaving a space of some eight or ten miles, which is quite occupied by the sea in both cases. The only vegetation in sight was a few reeds and bushes, that grew where ravines from the mountains brought water down.

The water is clear and blue, but not so beautifully transparent as that of the Red Sea, looking rather like brine. It feels like the contents of a pork-barrel, and tastes like nothing else in the world that ever met my lips; being inconceivably salt and acrid, so as almost to raise a blister on the tongue. B. and old Mr. A. bathed: and I have since been sorry that I did not also; for they experienced none of the disagreeable effects reported by some travellers. The beach was smooth and pebbly, and, at high-water mark, was covered with flood-wood and brush, which must have been brought down by the Jordan. The swimmers found the water as buoyant as it has been described, and therefore very difficult to move through; for their limbs were half out of water. When a drop got into their eyes, it was very painful; and, when allowed to dry on the skin, it left a greasy feeling, as strong brine always does. We saw some birds flying over it with impunity, and perceived no noxious qualities in the air about it; so that we regard all accounts to the contrary as fabulous. The air was so hazy that we could not see the south end, though only some forty miles distant; but, after we had ascended among the mountains on the west side, we were just able to discover the outlines of the rocky peninsula near its southern shore.

We left at eleven, A.M., and ascended among the desolate yellow limestone gravel and rocks on the west side of the valley, from which we obtained an extended view over the great plain, the sea, and the desolate mountains of Moab. The Jordan was nowhere visible; but we could see where its muddy waters poured into the clear-blue sea, with a little delta formed by its deposits. We continued rising over barren gravel hills till we attained a height of some two thousand feet above water, the verdure gradually increasing as we climb, and the sea appearing at intervals between the hills behind us.

About half-past three in the afternoon, we descend into the Valley of the brook Kedron, among hills of a straw-colored green, and with a scanty allowance of grass. We follow a road scarped in the rock along the side of the brook, high above it; for it runs in a deep chasm: and we reach the Convent of Santa Sabba about four. Our tents had already arrived, and were pitched in a secluded nook just above the convent. We had come here to see the building, rather than to partake of the shelter it afforded; for convents generally swarm with those small creeping and jumping tribes which we find in every building throughout the East, and which render our tents so desirable as lodgings. But we found this convent an exception. Its interior is a

sample of neatness throughout; and we were rather sorry that we had not come to lodge in it, as did all of our travelling companions. It belongs to the Greek church, who are very shy of admitting strangers within their walls, rendering it necessary to provide ourselves with a letter from the superior of the Greek convent at Jerusalem, obtained through our consul by paying a dollar. The letter was hauled up on a rope by a man at a window about forty feet above the ground; and we were admitted, after waiting about a quarter of an hour.

This convent is on the side of a rocky ravine, extending up and down its precipitous sides for over a hundred feet; while its different buildings seem cemented to the cliff, when viewed from the opposite side of the gorge. Every little bench in the rock is made use of to hold up a part of the structure, which is surrounded on the upper side by a high wall, with two lofty watch-towers. We first entered down a stairway into a little court-yard, in the centre of which is the tomb of Santa Sabba, under a small stone canopy. We next enter a cavern in the rock, now used as a chapel, where this holy man is said to have dwelt as an anchorite, and founded the convent; after which we visited the large chapel, surmounted by a dome, and gaudily decorated with gilding throughout the interior. We see various other small chapels in different parts of the enclosure, passing up and down dark and narrow stairways. A palm-tree is growing in a wonderfully small amount of soil, said to have been planted by the founder of the convent some thirteen centuries ago. We see at all corners where they draw water by faucets from stone cisterns, in which they preserve the rain-water, having no other.

On our way out, we met our consul, Mr. Wood, on his way to the Dead Sea. He stopped to shake hands with us in the court-yard; and exclaimed, in his deliberate way, "Well, what an extraordinary place this is for human beings to live in!" emphasizing every syllable as if it were an edict from the Sultan.

The next morning we went down into the gorge below the convent, and across it, climbing the rocks on the other side in search of a place from which we could sketch the curious pile of buildings. I scared up some partridges and a gray fox among the hermits' cells with which the rocks are perforated in all directions. Many of these caves are walled up in front, like the cells we saw the day before on the mountain behind Elisha's Spring; and we could see over a hundred of them from one point where we stood. I thought there must have been quite a village of hermits when these caves were all inhabited, and that their number would somewhat impair the solitariness of their life.

At nine o'clock we start over the hills for Bethlehem: for L. had not, as yet, seen it; and we were not sorry to do so a second time. Jerusalem came in sight first, with the great dome and turreted walls, at a great height above us; making us conclude, on our way down two days before, that there could be no less than three thousand feet difference between the elevation of the city and the Dead Sea. We follow the south-western ridge of the Valley of Kedron for a while, catching glimpses of the Dead Sea at times, and passing the ruins of a convent on our left, and gradually entering a more fertile region, though rocks predominate over every thing else all the way to Bethlehem. The valleys contain some red soil, which the peasants were ploughing as we passed; and, as we approached the hill on which Bethlehem stands, we found vineyards on the terraced hills, and little stone towers, where men could stand and watch them in the ripening season.

[To be continued.]

Erratum. — In the last number of the Magazine (January, 1858, p. 352), the place where the meeting of the Massachusetts Association was held should be North Bridgewater, instead of Abington.

PUBLICATIONS OF THE GENERAL CONVENTION.

TO aid in disseminating the Heavenly Doctrines of the New Jerusalem, to minister to the wants of isolated and initiate receivers, and to furnish instruction suited to the states of New-churchmen and their families, the General Convention of the New Church in America has taken under its control, or established, the following series of PERIODICALS; to which the attention of all who are friendly to the New Church is respectfully solicited:—

I.

THE NEW-JERUSALEM MAGAZINE. Published monthly in Boston, Mass., at $2 per annum.

This Periodical, — now in the twenty-ninth year of its existence, — to which so many have heretofore acknowledged themselves indebted for aid, in their early efforts to comprehend the spiritual truths of the New Church, will preserve its essential character under the control of the Convention. Each number will contain an original Sermon, together with the contributions of experienced writers, in illustration of the leading truths of the Church, and such New-Church intelligence as may be deemed worthy of preservation for future use.

II.

THE NEW-CHURCH MAGAZINE FOR CHILDREN. Published monthly in Boston, Mass., at $1 per annum.

The title of this little work indicates its distinctive character. It is intended to subserve the important end of furnishing religious instruction for children. The words of the Lord — "*Suffer* little children to come unto Me" — are a plain intimation, not only of our duty to children, but of their readiness to "come unto Him" when permitted, or when he is truly presented to their minds.

III.

THE NEW-JERUSALEM MESSENGER. Published weekly in New York, at $2 per annum.

This periodical, which has now entered its second year, is intended to furnish a medium for the frequent interchange of intelligence between Newchurchmen scattered over our widely extended country, and a cheap and convenient means of dispensing a knowledge of the Doctrines, wherever an opening may occur. It is devoted to the elucidation of New-Church truths, and to intelligence from every branch of the Church, both in Europe and America. It therefore performs the uses of both a newspaper and a tract. Its aim is to sustain the interest of our brethren in things pertaining to the Holy City, and to awaken an interest in its behalf among those who are not yet acquainted with its doctrines.

SWEDENBORG'S WRITINGS.

The General Convention has also purchased the stereotype plates of the American translations of the following of Swedenborg's Works: "The True Christian Religion;" "Conjugial Love;" "Heaven and Hell." These plates, together with those of "The Liturgy, or Book of Worship," have been removed to the Convention's Publishing Depot, 215, Canal Street, New York. Editions of these works, and of such others as may be deemed useful, will accordingly be published hereafter in New York, and furnished at rates that will secure their distribution through all the avenues of trade. Orders for such works as may from time to time be announced are respectfully solicited.

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